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THE
VOICE
OF THE
PEOPLE,
NO
VOICE OF GOD:
OR,

The Mistaken Arguments of a Fiery Zealor, in a late Pamphlet Entitl'd *Vox Populi, Vox Dei*, since Publish'd under the Title of the Judgment of whole Kingdoms and Nations, &c. Fully Confuted, and his Designs prov'd to be Pernicious and Destructive to the publick Peace; which he cannot Answer, without Blasphemy and Perverting the Holy Scriptures, Publish'd for the Rectifying Mens Judgment in their Duty to the Establish'd Government.

By F. A. D. D. [Francis Abbot
D.D.]

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Price Three Pence.

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THEOLOGY

OF THE

UNIVERSITY OF CHICAGO
PUBLISHED BY THE UNIVERSITY OF CHICAGO PRESS
CHICAGO, ILL. U.S.A.
1952

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THE
VOICE
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NO
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Vox Populi, Vox Dei, is the Text, the Motto, or the Title of our positive Author, who scorns to be out done by Mr. Lesley, or any Jacobite in Assurance; and well may he boast of a sufficient share in that thriving Virtue, who so daringly grounds his Faith upon so Diabolical a Maxim. But yet as bold a Champion as he would appear, he betrays his Fear in the Words of his Defiance. *Vox Populi, &c. To which no Answer Will be made, or Dare be made, or Can be made.* Thus far he Acts the Hero, and braves it surprisngly, but how meanly does all this conclude, in those two Words, *without Treason.* This is sending a Challenge, and at the same Time securing his Adversary in *Newgate*: It is the Pageantry of the *Dimmocks* at the Coronation, to defy all Mortals, and tell them they must expect to be hang'd if they Answer. It is disarming of Mankind, and then brandishing

dishing a Sword over their Heads. None Will, Dare, or Can Answer. Is the Controversy so fully decided? Then all Men must not only be destitute of Arguments to Answer, but even of the Will to attempt it. Their Reason must be convinc'd, and they must all subscribe to the Infallible *Vox Populi*: No, the good Man explains himself, none Will, Dare, or Can Answer without Treason. I have heard much of making Converts, and propagating the Gospel by Dragoons, and this to me seems a very parallel Case. You are to be convinc'd that, the Voice of the People is the Voice of God, and how is this to be done? First try the way of Printing, and if that fail, then have recourse to the more effectual Method of Hanging. If his Reasons do not prevail, a Rope shall, according to his Notion. Denying his Position is with him no less than Treason. The Gentleman seems to have at once usurp'd all that Power, which he takes so much Pains to place in the People, unless he can show us when they conferr'd it on him. Nay, he will appear to be one of the Worst of Tyrants, in assuming the Legislative Power, which he maintains to be in no Prince; what else can he mean by so Magisterially declaring it Treason to Answer his insignificant Pamphlet, not to give it a worse Name, which it better deserves, for Publishing so ill a Defence of so good a Cause as he pretends to espouse, as if justice itself did not often suffer by bad Management, and even Religion were not dishonour'd by Hot-headed ignorant Zealots.

The Question is not about the Cause, but his Defence. It is impertinent, and presumptuous in every little Scribler to assign the Measures of Government, which none but the legislative Power can prescribe. The Law is itself the Measure, and the Makers must of necessity be the best Interpreters of it. When every individual Member of the Society pretends to give Rules of Government, the Consequence can be no other than Confusion. Religion which is founded on the Word of God, we plainly see is modell'd according to every

Man's

Man's Fancy, and if that being the Divine Rule, or Law is exposed to so many Interpretations, what can be expected will be made of humane Ordinances, if every one that is ambitious of appearing in Print is permitted to give then what Turn he pleases. *The Supreme Authority of a Nation belongs to those who have the legislative Authority, says Mr. Vox Populi. p. 12.* Why then does he take upon him to determine so positively of Right, or Wrong, without any such Authority committed to him. Or how can he hope his Decisions should be of any Force, or make the least Impressions on the Minds of Men, coming from a Person unknown, and consequently no Way commission'd to direct his fellow Subjects? All rational Creatures will certainly agree, that in case of any Debate in Point of supreme Jurisdiction, the adjusting of it ought to be humbly submitted to that Power which holds the Reins of Government; and that it is at least Vanity and Presumption in any obscure Member of the Community, to publish his own Notions magisterially, concerning the Rights of those Sovereign Powers; for let the pretended Zeal be what it will, it is the Right of Superiors to determine, and of the Inferiors to acquiesce; and this much the more when what the latter have to offer is so insignificant, that it rather seems to dishonour, than to support the Cause it would be thought to espouse. It is not therefore my Intention to touch the least upon those high Points, which I confess to be so far above me, and therefore humbly leave them to those worthy Persons, to whom the Welfare of the Nation is committed, and whose proper Charge, and Province they are. My Design is only to show, that according to the Vulgar Proverb, the Cobler ought not to go beyond his Last, which they all now do, superciliously playing the Statesmen, and taking on them to regulate all Affairs, as well Civil as Ecclesiastical. Nor will I go about to Answer the particular Pamphlet here mention'd Paragraph by Paragraph, which would be lavishing my own, and my Reader's Time, but in as few Words as may be, shall endeavour

your to make it appear that the Author offering so weak a Defence where none was necessary, either understood not what he undertook, or had a deeper Design to discredit what he would be thought to maintain, by the meanness of his Arguments.

Vox Populi, Vox Dei is the very Basis, and ground Work, on which all the Super structure of this Pamphlet is rais'd; if therefore we shall prove that, the Voice of the People is the Cry of Hell, leading to Idolatry, Rebellion, Murder, and all the Wickedness the Devil can suggest, it will follow that all the Notions grounded, upon the false Principle of its being the Voice of God, must fall to the Ground, and that the Broacher of them has built upon Sand, and is himself guilty of promoting Irreligion, Profaneness, Sedition, Slaughter, and Confusion. This will be fully done out of the true Word of God, the Holy Scripture, to which for the more satisfaction, some Instances shall be added out of profane History. We will begin with the former. *Gen. c. 19. v. 4. &c. But before they lay down, the Men of the City, even the Men of Sodom, compass'd the House round, both Old and Young, all the PEOPLE from every Quarter. And they called unto Lot, and said unto him, where are the Men which came into thee this Night? bring them out unto us, that we may know them.* Here is the Voice, not of One, or a Few, or of a Majority, but *all the People*, and for what, but to commit one of the most unnatural Villanies, even that, which from them has ever since been known by the Name of *Sodomy*. Nor was this a sudden Sally, but a settled firm Resolution; no Reason could dissuade them; no Composition, as *Lot's own Daughters* offer'd to assuage their Lust, would be allow'd of. They are struck blind by the Angels, yet their Fury not the least Abated; nothing but Fire from Heaven can stop the Cry, nothing but Sulphureous Flames can quell the *Voice of the People*.

Exod. 15. 24. And the People murmured against Moles. Again *Exod. 17. 3. The People murmured against Moles.* The 1st. Time the Water was bitter, the 2^d. there

was

was no Water. Immediately they muting against their Leader, yet was not he chosen by them, but if we may believe the Bible, by God himself, without asking the Consent of that People he was to command, and his Authority confirm'd by so many Miracles as he wrought in Egypt; by that of parting the Red-Sea for them to pass in Safety, and all too little to curb the People. We do not hear of any original Contract betwixt him and them, and they fly in his Face, as if the Condition of his Superiority had been, that he should find them Water in the Desert.

Exod. 32. 1. *And when the People saw that Moses delay'd to come down out of the Mount, the People gathered themselves together unto Aaron, and said unto him, up, make us Gods which shall go before us. v. 3. And ALL THE PEOPLE brake off the Golden Ear-Rings, which were in their Ears. v. 6. And they rose up early on the Morrow, and offered burnt Offerings, and brought peace Offerings; and the People sate down to eat, and to drink, and rose up to Play. Observe again, all the People brake off their Ear-Rings, &c. they call'd to make them Idols, they eat, drank and rose to Play, for joy that they had shaken off their Prince, and renounc'd their God. How should any human Rules, or Precepts be of Force to govern a head-strong Multitude, when we see all the Wonders, and Prodigies of the Almighty could not curb their Outrageous Itch of Rebellion? They are not satisfy'd with casting off all Obedience to Moses, unless they also deliver themselves from any Subjection to their Creator. Moses had not yet been absent 40 Days, when they treat him with Contempt, calling him, *This Moses, the Man that brought us out of the Land of Egypt*, as if he had been their own Creature, their Servant, and offended their Sovereignty in being absent so long without their leave, tho' attending the Business of Heaven. God had spoken to them a few Days before in Thunder; so that they fell down at the Sound of his Voice, and yet as soon as, at their Request, he confines himself with Moses to the Mount, they*

they reject him, and cry out for other Gods to go before them. Behold in the Children of Israel a Specimen of the Divine Voice of the People, as our Pamphleteer would represent it to us. However, they go not unpunish'd, the good Prince *Moses*, tho' slighted by them, obtains Mercy from the Omnipotent, that they may not all perish in their Sin, and that they may not be stupidly insensible of their Crime gives Commission to the Sons of *Levi*, who sanctify themselves by executing 3000 of the Offenders; And the Lord plagued the People, because they made the Calf, which Aaron made. v. 35.

1 Sam. 8. 7. And the Lord said unto Samuel, Hearken unto the Voice of the People in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not Reign over them, v. 17. Nevertheless, the People refused to obey the Voice of Samuel; and they said, nay, but we will have a King over us. God had reign'd over the Israelites from the Time he brought them out of Egypt till Samuel was grown Old. This was a long Time for a People to be under one King, tho' it were the Sovereign Creator, they could not bear so long a Reign, some Change must be made; and therefore they call upon Samuel to give them a King, that is, one from among themselves. Tho' they cast off their eternal Sovereign, they went not about to make themselves a King, one they must have, but he is to be of Samuel's; that is, of God's appointing. Such is the Nature of the People, God himself cannot please them as a King, yet as bad as they are they reject the Election of the Person to him. The Prophet tells them he shall take their Sons, and Daughters, their Fields, Vineyards, and Olive Gardens, their Men and Women Servants, their Corn, and their Cattel; at all which they are nothing dismay'd, nor do they offer to covenant against the Oppression; on the contrary they cry out still the louder for a King, without excepting against those enslaving Conditions. Such is the incorrigible Obstinacy of the People, they reject

reject God, and cry for another King, the Burden laid on them, with him seems insupportable, but their giddy Heads are incapable of considering, their Will must be fulfill'd, whatsoever is the Consequence; the Clamour of a Multitude is not to be still'd by Reason, and yet this we are told is the Voice of God.

Jerem. 4. 22. *For my People is foolish, they have not known me, they are sottish Children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge.* ib. c. 5. v. 21. *Hear now this, O foolish People, and without understanding, which have Eyes and see not, which have Ears and hear not.* What is here said of the Jewish may be well apply'd to any other People, the Difference is little any where, and what a dismal Account is this deliver'd by Truth it self. The People are foolish, sottish Children, void of Understanding, wise for Wickedness, and ignorant for good; having Eyes and yet Blind; having Ears and yet Deaf. He does not say they want Mouths, or can not use them, for tho' Deaf, Blind, and Senseless, nevertheless they are all Tongue, Noise, and Clamour. They have the Voice of Ignorance, Mischief, and Confusion, and that our Author would persuade us is the Voice of God.

Jerem. 26. 8. *Now it came to pass when Jeremiah had made an end of speaking all that the Lord had commanded him to speak, unto all the People, that the Priests, and the Prophets, and all the people took him, saying, Thou shalt surely Dye.* v. 9. *and all the People were gather'd against Jeremiah in the House of the Lord.* What was now the Offence of Jeremiah? He was truly the Voice of God, he spoke his Words, he deliver'd a Message from him, threatening the People with Destruction, for their abominable Sins; and what do they? They lay hold on him, and declare he shall certainly Dye. So far are they from being the Voice of God, that they will not hear it from another, and threaten no less than Death to him that bears it.

We come now to the New Testament, and in it to the most enormous Instance of the Hellishness of the Voice of the People. Our Blessed Saviour being deliver'd by the Jews to Pilate their Governour: He tho' a Heathen, try'd all ways to save him, and it being the Custom at the Feast of the Passover, to release to them a Prisoner, at their Choice, he proposes to them CHRIST and Barabbas, this Man a Mutineer, Murderer, and Robber, and what was the Voice of the People? The Evangelist St. John tells us c. 18. v. 40. *Then cry'd they all again, not this Man, but Barabbas.* The Judge then asks them again, Mat. 27. 21. *What shall I do then with Jesus, which is called Christ?* They all say unto him, *let him be Crucified.* And the Governour said, *Why, what Evil has he done?* But they cried out the more, saying, *let him be Crucified.* Joh. 19. 6. *Pilate saith unto them, Take ye him, and Crucifie him; for I find no fault in him.* The Jews answered him, *we have a Law, and by our Law he ought to dye, because he made himself the Son of God.* And v. 12. *The Jews cryed out saying. If thou let this Man go, thou art not Cæsar's Friend; whosoever maketh himself a King, speaketh against Cæsar.* Again, Mat. 27. 24. *When Pilate saw that he could prevail nothing, but that rather a Tumult was made, he took Water, and washed his Hands before the Multitude, saying, I am innocent of the Blood of this just Person: See ye to it.* Then answered all the People, and said, *His Blood be on Us, and on our Children.* Now let every Man, who bears the Name of a Christian, judge whether, the Voice of the People be the Voice of God. They all unanimously cry out to crucify their Benefactor, their Redeemer, and their God. What Evil has he done? replies the Pagan Governour, I cannot find any Crime he is guilty of! No matter for a Crime, the enrag'd Multitude must be satisfy'd with, or without Reason, the Clamour rises to crucify him. Yet when the Judge, seeing their Malice, bids them do it themselves, because he can find no fault in

in him, they urge their Law, and he must dye, because he made himself the Son of God. They had been so often Witnesses of his Divine Power, in his stupendious Miracles, and now they charge him with making himself the Son of God, as the Offence deserving Death. All this could not convince the Infidel of any Guilt, and therefore the brutal Herd, to compel him to the inhumane Act, declare him an Enemy to *Cæsar*, if he dismisses CHRIST. This was the Policy of Hell, to put him upon Murdering their God, for Fear of being thought a Traitor to his Prince, what could an Infidel do under such a doubtful Tryal, he washes his Hands, and declares himself innocent of the Blood of that just Man. *Then answered the People and said, His Blood be on us, and on our Children, Mat. 27. 25.* Never was a more positive, or a more universal Consent of all the People, and that not only to cast off, but to crucify, and to take on them the Blood of their heavenly King; a full Cry, an unanimous Clamour, and this, one that we may suppose would be thought a Christian, calls, the Voice of God. Let him now see, whether he Will, Dare, or can Answer this without Blasphemy, that I may use so much of his own Phrase.

The Holy Scripture having afforded us so many notable Instances of the Heavenly Voice of the People, it will be convenient to be the Shorter in those we promis'd out of profane History, that this Paper may not swell beyond its intended Bulk of a small Pamphlet, which might with more ease be run out into a Considerable Volume. We shall therefore be content with two, and these of our own Nation that we may not be thought beholding to foreign Countries for examples of Barbarity, when we have so many at Home, as would Balance, if not weigh down all that can be mention'd, not only of the *Jews*, but of the most Savage *Indians*. In the 4th Year of King *Richard* the 2d, and of our Lord 1381, a Pole Tax of a Groat a Head being levy'd on the People, and the Collectors committing some Insolencies in the Execution of their

Office, one of them at *Dartford* in *Kent*, audaciously turn'd up a Young Maids Coats, to see whether she was of Age to Pay; at which her Mother crying out, the Father *Wat Tyler* came running and dash'd out the Collectors Brains. Upon this the good People, not satisfy'd with the Murder of a Man, ran to Arms, and gather'd an hundred Thousand strong on Black-Heath, Butchering all Persons that they thought Learned, and for no other Crime, but their suppos'd Learning, and to make a Man such, it was enough that he had but an Ink-horn about him. Thus they proceeded to *London*; where being joyn'd by others like themselves from the City, *Essex*, and other Parts, they fir'd the *Temple*, the *Savoy*, the Palace at *St. John's*, and many more Houses, and Murder'd *Richard Lyon*, a considerable Citizen, the Archbishop of *Canterbury*, the Lord Treasurer, a Sarjeant at Arms, a *Franciscan* Fryar, above 60 *Flemings*; besides, many more Beheaded for no Cause, but only for Pastime; not to mention their audacious Behaviour to the King himself, their Kissing his Mother, and tumbling on her Bed, with a Thousand other Brutalities. Yet was all this but a small Prelude to their intended Villanies, for *Wat Tyler* being kill'd by *William Walworth*, the Lord Mayor of *London*, and the Multitude dispers'd, *Jack Straw*, another of the Ring-leaders at the place of Execution, upon his Salvation declar'd, That it had been unanimously agreed, and the Multitude had resolv'd, (such is the Voice of the People) to Assassinate the King, Knights, Squires, and Gentlemen that attended him, and to Massacre all the Nobility, the Knights of *Rhodes*, and of *St. John of Jerusalem*, all Men of Estates, Bishops, Monks, Canons, and Parsons of Churches; to have set Fire to four Corners of the City, and divided the Spoil among themselves, and lastly to have made *Wat Tyler* King of *Kent*, and others like him of other Provinces. Here is *Vox Populi*, the Voice of the *English* People. Will our Author call this the Voice of God? Or may we not justly

justly call it the Cry of Devils, or of something worse, if the Creation could afford it? This Account may be found more fully in all our Historians that write the Life of King *Richard the 2d.*

To conclude with all possible Brevity, it was the Voice of the People, rais'd in frequent Mutinies, and Seditions, that began the Rebellion against King *Charles the first of England*; that maintain'd it for so many Years, that brought him to a Tryal, and Murder'd him on a Scaffold; the good People of *Scotland* beginning, those of *England* encouraging, the former Selling, and the latter Buying their Prince, and Both to destroy him. If after what has been said *Vox Populi* can any more pretend to be the Voice God, no Crime, no Enormity, no unheard of Villany can fail of being sanctify'd by the Voice of the People. It has been here shown to cry aloud for *Sodomy*; for Idolatry, for Rebellion against God himself; for Murdering of Prophets, for destroying the Son of God incarnate; for Slaughtering all the Clergy, and better sort of Laity in this Kingdom, and for Butchering a King, like a common Malefactor, on a Scaffold. The People are by the Voice of Heaven declar'd Foolish, Sottish, void of Understanding, wise for Wickedness; and senseless for Good; and if after all this any Man have the Face to call theirs the Voice of God, it must be one that makes the People his Idol, and believes in no other Deity; but Worships them as the *Indians* do the Devil for Fear.

The Intent of this Paper being only to show the Author of *Vox Populi* how unfit he is to manage the Matter he has taken in Hand, without presuming to touch upon the Rights of Government, which as has been said are humbly submitted to those worthy Persons to whom they belong: For this reason, so much has been said, to the Title. and therefore the Less will be requisite as to the Contents of the Pamphlet. The Author tells us pag. 6. That it is by *Virtue of Compacts, Stipulations, Compromises and Agreements,*
that

that all legal Governments have their Original, and Establishment. For this we have his bare Word, and an *Ipse Dixit* must convince the World of the Assertion he pretends to prove. This is a hard Imposition on Mankind, on whom bare Affirmatives have no Force for the altering of their Opinions. The only Method to have converted Unbelievers, had been to produce those Compacts, Stipulations, Compromises, and Agreements, made at the first Institution of Monarchies, from Authentick, and Ancient Records; but there the good Man was at a Loss, he either did not search, or could not find them, and therefore passes his definitive Sentence, upon his own Authority, and that no Man may call it in Question, or appeal from it, declares the opposing of him no less than Treason. Now to show him how little he is acquainted with those Original Compacts he so much talks of, we will give him an Instance of one, and if he can produce another throughout the Universe, there will be a greater Evidence for his Assertion, than all he has said in his Paper.

When the greatest Part of Spain was over run by the Moors, the Aragonians flying like others into the Mountains, defended themselves for some Time against those Infidels, and afterwards, gathering Strength, began to enlarge, and extend their Frontiers. Then thinking they could not long be united without a Head, they resolv'd to elect a King, and in order to it, sent to consult the Pope, who advis'd them; first, so to regulate their Form of Government, as might be most agreeable to their Nation, and to appoint a third Person to be Umpire between them and their King, and Judge in all Cases, even above the Prince, as the Ephori were among the Spartans. Accordingly the Aragonians enacted all their Laws, and constituted a supreme Judge above the King, calling him, the Justice of Aragon. Among many other Liberties and Immunities they reserv'd to themselves, one was that they call *Manifestation*, by which any Person

Person that finds himself aggriev'd, brings his Appeal from every other Court, and from the King himself, before the said Justice, whose Decrees are Decisive, and Irrevocable. But the greatest Privilege any where extant upon Authentick Record, is that they call the *Union*, which consists of two Branches. The one specifies, *That whensoever the King shall infringe, or invade their Liberties, it shall be Lawful for them to elect another King, tho' he be a Pagan*; are the express Words of the Law. And pursuant to this, the Ancieng manner used by the *Aragonians* in tendring the Coronation Oath to their Kings was thus, *We, who are as good as you, do constitute you our King and Lord, provided you preserve our Liberties, and Franchises, and if not, not*; to express it in their own Words. Then the Justice of *Aragon* sitting on a Chair, cover'd; the King knelt down before him bare, and swore to keep all their Charters of Immunities. The other Part of this *Union* Franchise, was, that all the great Men might Meet and stop the Payment of any of the Revenues of the Crown to him, till such Time as any Grievance was redress'd. This was a real original Compact, and upon this Condition they elected their first King *Garcia Ximenes*, and after him many others. Besides, as to the Justice of *Aragon*, it was enacted, That he should not be question'd, or call'd to Account by any Authority, but the *Cortes*, which are the Parliament, consisting of the King, and Estates of the Nation. Here was a Form of Government establish'd previously to the Electing of a King, and that Form made the positive Condition of his Election, with an open Declaration at the Inauguration, that if he infring'd any Part of the Contract they were free to chuse them another King. This had been an Instance, worthy the Discovery of *Vox Populi*, and such a one as it is believ'd he cannot March in all the Forms of Government in being throughout the Universe; nor even in those that have formerly been, except only in that of the *Lacedemonians* above mention'd,

tion'd, which will not Answer neither, for as *Cragius* in *Repub. Lacedem.* declares, the first *Lacedemonian* Kings were absolute, and so continu'd many Years, till the Days of *Lycurgus*, who first created the *Ephori*, and by that means reduc'd the Regal Power, to only an empty Title. What has been said of *Aragon*, may be seen at large in *Zurita's* Annals of that Kingdom, and all other the Historians of the same, as also in the Printed Book of the Liberties and Franchises of *Aragon*; being an undeniable Testimony from the Foundation of that Kingdom, it had a Right to such Immunities. It will therefore lye upon *Vox Populi* to shew us any other Nation that can produce the like, which till he can do, his bare Affirmation will be of little Weight, with any Man.

We have a modern Example, of a quite contrary Nature in *Denmark*, when the King was so cramp'd by his Subjects, that he could scarce be look'd upon above a *Doge* of *Venice*, till the People being miserably enslav'd, and devour'd by the Nobility, found no Way to deliver themselves from that Oppression, but by casting themselves wholly upon the King, resigning up all their pretended Liberties, which only serv'd to make them miserable, and thus that Monarch became as absolute as any of the Eastern Princes, no longer since than in the Reign of the present King's Grandfather, and in the Year 1660, as may be seen in *Molesworth's* Account of *Denmark*.

But at p. 7. *Vox Populi* brings us some Quotations, as little to the Purpose, as were before his naked Assertions, as out of *Horn's* Mirrour, chap. 1. *That the Saxons having put an end to their Heptarchy, chose themselves one King, and made him swear that he should be obedient to suffer Right, as well as his People should be.* Where *Horn* pretends to find this, unless in his own Imagination, is not worth controverting, since all our Historians agree, that *Egbert*, King of the West Saxons, first aspir'd to bring the other Kings of the Island into Subjection, not by Election of the People,

ple, but by Force of Arms, which was afterwards accomplished by Egbert, who attain'd to the entire Monarchy of England by his Sword, which shows how little Credit is to be given to that Quotation.

The Next cited is Bracton, lib. 3. c. 9. The Words are these. *The whole Power of the King of England, is to do Good, and not to do Hurt; nor can he do any thing as a King, but what he can legally do.* All this, in short, amounts to no more than our common receiv'd Maxim, *The King can do no Wrong.* However, to produce a stronger Testimony on the Contrary, part out of the same Author, he says, Fol. 34. *There are under the King Freemen, and Slaves; and every one is under him, and he under none, but under God only. If ought be desired of the King (since a Writ can not go forth against the King) an Intreaty must come instead, that he would correct and amend his doing; if he do not, it will be punishment enough, that he expect the Lord to be the Avenger.* This Doctrine of Bracton, will not make for *Vox Populi*, and therefore it may reasonably be suppos'd he will have no more to do with him. Let us therefore proceed to his next Quotation, out of Fortescue, *That he (the King of England) governs not his People by a Regal Power, but by a Politick;* which is quite otherwise; for the Words of that Author are, *The King of England governs his People by Dominion, not only Regal, but also Politick.* And to confirm this, his meaning he says before, *The Kingdom of England out of Brutus's Residue of the Trojans, first grew into a Politick, and Regal Dominion.* Here the Reader may observe how unfairly he is dealt with in those false Quotations.

Many following Pages of the Pamphlet we have to do with, are run out in Descants upon the Peoples Authority, the Right of Government, the no Power of a King, according to the Writers good Will, and Pleasure; for Confirmation whereof he mentions many Kings that have thrust themselves into the Throne, before those to whom of Course it did belong, whom

he would insinuate to have been chosen by the People; and that he looks upon as an undoubted Testimony on his Side; as if it were ever allow'd to argue from the Fact to the Right. All the Nation is fully convinc'd that King *Charles* the first was publickly Try'd, and as publickly Beheaded before his own Palace of *Whitehall*, and yet many Thousands to this Day, do not think that Fact, any Argument as to the Right. The whole People of the *Jews* conspir'd to crucify our Lord, and Saviour, yet no Christian will be so Blasphemous as to judge the better of the Action, because done by them. It were easy to mention hundreds of like Examples, but thus much may suffice to satisfy any rational Creature, that a Thing being done, is no Proof of its being justly done.

Next we have great Strefs laid upon Kings being obliged to swear to the Oblervation of the Laws, and much Pains taken to prove it, as if any Man were so ignorant as not to know, that all Christian Kings take a Coronation Oath, and that Oaths among Christians are Obligatory and Binding, as they believe they shall be answerable for the Performance of them before the Tribunal of Heaven, whether they be ever call'd to an Account for them on Earth, or not.

At pag. 20. We are wisely told, by way of Comparison between the Natural, and the Politick Body, that the Former might cut off its own sickly Head, if it could be furnish'd with another; and since the Politick may have others by Succession, or Election, it can not be bound to one as the Natural Body is. I can not believe but that the Author is one of the Calves Head Club, since he makes so bold with the Heads of Princes. But let us see how he proves this out of Scripture. First, *Saul* (says he) was slain by the Philistines, by God's Appointment, for not fulfilling the Law, and Limits prescrib'd unto him. *Amon* was lawful King also, yet he was slain for not walking in the

the Way prescrib'd him by God. And what is this to his Purpose? His Assertion is that the Body Politick may cut off its own Head, because it can set up another, and to demonstrate it, he tells us, that *Saul* fighting at the Head of his Subjects, was kill'd in Battel by their Enemies, the *Philistines*. So that we have no Difference made betwixt his being kill'd by the Enemies of his Nation, or by his own Subjects. Let us see, whether the Example of *Amon* have any more Relation to what he pretends. The 2d. Book of *Kings* after giving an Account of his Wickedness, and Idolatry c. 21. v. 23 and 24. adds, *And the Servants of Amon conspired against him, and slew the King in his own House. And the People of the Land slew all them that conspir'd against King Amon.* Here is a King privately Murder'd by a Conspiracy of his Servants, and the People execute them for their Treason. Then what is this to the Peoples Right of Dethroning or Destroying. His other Instances of *Shallum*, *Pekaiab*, and *Pekah*, are as Forreign from making any thing on his Side, as if the Murder of *Henry* the 4th of *France* by *Ravilliac* should be made an Instance of that Peoples Right to destroy their Kings; for those Princes were all slain by private Hands, without any publick Authority. It were endless to trace all the Absurdities of that Pamphlet, and we must hasten to a Conclusion, adding as to the other Instances out of profane Histories, that much might be said to them, would this small Paper contain it, but in general, the same Objection made above lyes against them, that to argue from Fact, to Right is preposterous.

It is not intended, as has been more than once said above, in the least to argue any Point of Right to Government, which has been sufficiently own'd Determinable only by the Laws, and those in Power over a Nation; but to show how preposterously this *Vox Populi* draws his Conclusions. Pag. 23, he quotes Deut. 17. 14, 15. *When thou art come into the Land,*

Sec. and shalt say, I will set a King over me, like as all the Nations that are about me: Thou shalt in any wise set him King over thee, whom the Lord thy God shall choose. Hence does he pretend to infer, that the Jews were not oblig'd to accept of the King of God's Nomination. God says, Thou shalt in any wise set him King over thee, whom the Lord thy God shall choose. Can any Words be more positive, to signify, that they shall admit of him that God shall appoint? And yet this profound Interpreter will have them to imply the direct contrary Sense to what they literally express. His example of *David*, being at first follow'd only by the Tribe of *Judah*, is as Forreign from the matter, and implies nothing either as to God's Command, or his Right depending on it; and as for the Compact he pretends the Jews made with him for securing of their Liberty, it is meer Invention, for the Words of 2 Sam. c. 4. v. 3. are, *and King David made a League with them in Hebron before the Lord*; which imports no more than the common Ceremony of the Coronation Oath. Then as for *Solomon*, that Point is as much strain'd as the others, for he was no otherwise made a King a 2d. Time, than by Proclaiming him after his Father's Death; but we must pass over this and many more such insignificant Quotations, most of which have no manner of Resemblance with the thing he brings them to represent.

Pag. 25. *The Doctrine of absolute Passive Obedience is inconsistent with the Goodness of God. And again lower, The Preaching or promoting of Passive Obedience without Reserve, is a much greater Crime than the encouraging of Rebellion*; I do not presume to meddle with the Doctrine of Passive Obedience in Relation to the State, being resolv'd, notwithstanding our Authors Determination, to be so far Passive my self, as always to submit, to what is or shall be establish'd by Authority; but as to his making it inconsistent with the Goodness of God, and a more heinous Crime than Rebellion, it is plain, he shoots his Bolts at Random, for Meekness, Humility, Submission

Submission, and patient bearing of Injuries are inculcated throughout all the Gospel, which are Passive Virtues, and as recommended there, can not be inconsistent with the Goodness of God, who enjoyns the Practice of them, nor an enormous Crime among Christians, if they pretend to live according to the Doctrine of CHRIST, Mat. 5. 39. *But I say unto you, That ye resist not evil: But whosoever smite thee on thy right Cheek, turn to him the other also.* Again, St. Peter asking, whether he should forgive his Brother seven Times, CHRIST Answers, Mat. 18. 22. *I say not unto thee, until seven times; but until seventy times seven.* And Mat. 10. 23. *But when they persecute you in this City; flee ye into another.* And Mat. 5. 44. *But I say unto you, love your Enemies, bless them that Curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.* These are all the Words of Truth itself, of God incarnate, and can he that bears the Name of a Christian, call Obedience to them a Crime? But *Vox Populi* is above all, and declares that to suffer any Wrong patiently is an enormous Offence. Resist not Evil, says our Saviour, turn the other Cheek when you are struck; forgive Injuries, not only seven Times, but seventy times Seven; fly when you are persecuted, love your Enemies, bless them that Curse you, do good to them that Hate you, and pray for them that Despitefully use you, and Persecute you. On the other Hand *Vox Populi* says, not to resist is a damnable Doctrine; to bear being struck, is contrary to the Law of Nature, and the Decree of the Almighty; when you are persecuted, you are bound in Conscience to defend your self; down with all you think your Enemies; and for those that use you Despitefully, and Persecute you, Cut them off and Destroy them. Let any Man compare these two, and see whether this *Vox Populi* be not diametrically opposite to the Voice of God made Man.

P. 32. In King James the first's Reign, that Ridiculous Doctrine of Kings being *Jure Divino* was first Preach'd, which was never before heard of in all the Eastern

*stern Tyrannies; and in King Charles the first's Times, when Popish and French Councils found Admission at Court, then arose the Doctrine of Passive Obedience without Reserve. There can be no Proofs made of a Divine Appointment of Kings, or of any other Governours, or Forms of Government, &c. It is hard to decide whether so Ridiculous an Assertion, to use the Writers own Word, ought to be ascrib'd to his profound Ignorance, or his unreasonable Confidence in the Stupidity of his Readers. For to begin with Holy Writ, God himself tells us, Prov. 8. 15, 16. By me Kings Reign, and Princes decree justice. By me Princes Rule, and Nobles, even all the Judges of the Earth. Again the Almighty says to David, 2 Sam. 12. 7, and 8. I anointed thee King over Israel, and I gave thee thy Master's House, and thy Master's Wives into thy Bosom, and gave thee the House of Israel and Judah. Then to Jeroboam, 1 Kings 7, 8. I exalted thee from the People, and made thee Prince over my People Israel. And rent the Kingdom away from the House of David, and gave it thee. So to Jehu 1 Kings 16. 2. I exalted thee out of the Dust, and made thee Prince over my People Israel. Whom now will any Christian think himself bound to believe, the positive Author that calls the Doctrine of Kings being *Jure Divino* Ridiculous, and says, it was never Preach'd before the Reign of King James the first, or so much as heard of in all the Eastern Tyrannies, or the Prophets declaring from the Mouth of God himself, That by him Kings Reign, by him Princes Rule, That he Anointed David, and gave him the Kingdom of Israel, That he exalted Jeroboam to the Throne, That he gave Jehu the Crown? The Prophets Preach'd to those Kings and People, when they deliver'd Messages from the Almighty, and the Sovereigns of Israel and Judah were some of those Eastern Monarchs, our Republican calls Tyrants. But we need not confine our selves to them, the Prophet Daniel, whose Authority may in all likelihood take Place of *Vox Populi*, says to Belshazzar, The most high God gave Nebuchadnezzar, thy Father, a Kingdom, and Majesty,*

Majesty, and Glory, and Honour; and for his Majesty which he gave him, all People, Nations, and Languages, Trembled and Fear'd before him; whom he would he slew, and whom he would he kept alive; whom he would he set up, and whom he would he put down, Dan. 5. 18, 19. Yet this was a Pagan Eastern King, to whom the Prophet says, God gave the Kingdom, and the Majesty, and the full Power to kill and to spare, to set up and pull down. If a King, who God himself tells us, is of his own making, and Reigns by him be not Jure Divino, let the Opponent make good the Contrary. Not to insist farther on Scripture, which is full of such Instances.

The Emperor Justinian in his Preface to Tribonianus, says, It was God that had laid the Care of the Roman Empire upon him; which is no other than a Divine Right. Yet was this long enough before the Reign of King James the first; so was King Henry the 8th of England, who in his Commission for the Reformation of Ecclesiastical Laws; declares, That all Power, both Ecclesiastical, and Temporal, belong'd and was given to him, and his Successors by Divine Right. The very Words Jure Divino are there us'd, and yet were not called in Question by any Man, tho' our Pretender to Infallibility would inculcate they were never heard of before King James the first. But the Homilies were also before him, and yet there in the 2d part of the Sermon of Obedience we find these VVords, CHRIST taught us plainly that even the VVicked Rulers have their Power and Authority from God. There are many more Passages in the said Homilies, to confute the wild Notion of this Champion of Vox Populi; but what has been said is more than enough. However, it may not be amiss to put him in Mind, that all Christian Kings and Queens are universally call'd such by the Grace of God, which in plain Terms is no other than the Gift of God, and the Monarchs of England in particular, under their Arms, give the Motto, DIEU ET MON DROIT, God and my Right; both which Stile and Motto are well known

known to be of a much antienter Date, than King
James, or King Charles the first.

Next the Pamphleteer tells us a long Story about the
Revolution, as if all Men that are 40 Years of Age did
not remember it; or there were not Printed Accounts
enough of it, much better than his; and to what pur-
pose does he take such needless Pains, but to challenge
any Man to speak against it? How Vain, and Imperti-
nent is this Provocation, which he declares himself no
Man dares take notice of? Then to what end does he
set up his Defiance? In a Word, to none at all. No
Man presumes to call in Question the Revolution, or
dispute the Authority of the Government, and he sets
himself up for their Champion, as if he thought they
needed his Assistance. But to draw to a Conclusion, he
seems to have a worse Design, than he dares own; for
to argue so wretchedly, and cry out so earnestly for
an Answer, looks like a Contrivance to have that
call'd in Question, which he seems to espouse; for
if we trace him throughout all his Pamphlet, we shall
find him no other than a Leveller, and consequently an
implacable Enemy to any thing above himself, which
is the most dangerous of Enthusiastick Delusions, or ra-
ther a desperate Contrivance of the Needy to bring all
things into Common, or under that Colour, to thrust
themselves into the Estates they have no Title to. In
short, such Advocates are more to be fear'd than pro-
fess'd Enemies, as filling the heads of the People with
Wild and extravagant Notions. Much of his Pamphlet
is pass'd by unregarded, as not worth turning over, this
Paper being run out already longer than intended, or
the Author deserv'd; this being more than enough to
show him his Error, and satisfy all others that the best
can be said of him, is, that he knew not what he un-
dertook.

F I N I S

MVSEVM
BRITAN
NICVM